

TREKKING IN KASHMIR

WITH A FAMILY,—or

WITHOUT ONE



BARBARA EARL

Price Rs. 2/4 2/8

Notes:

PRINTED AT THE "CIVIL AND MILITARY GAZETTE" PRESS.
BY E. A. SMEDLEY, MANAGER.

1930.

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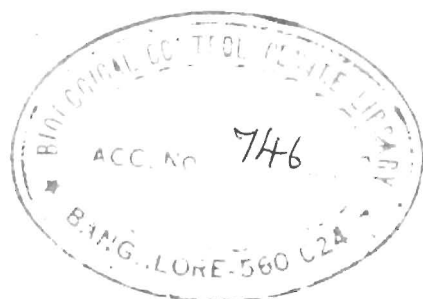
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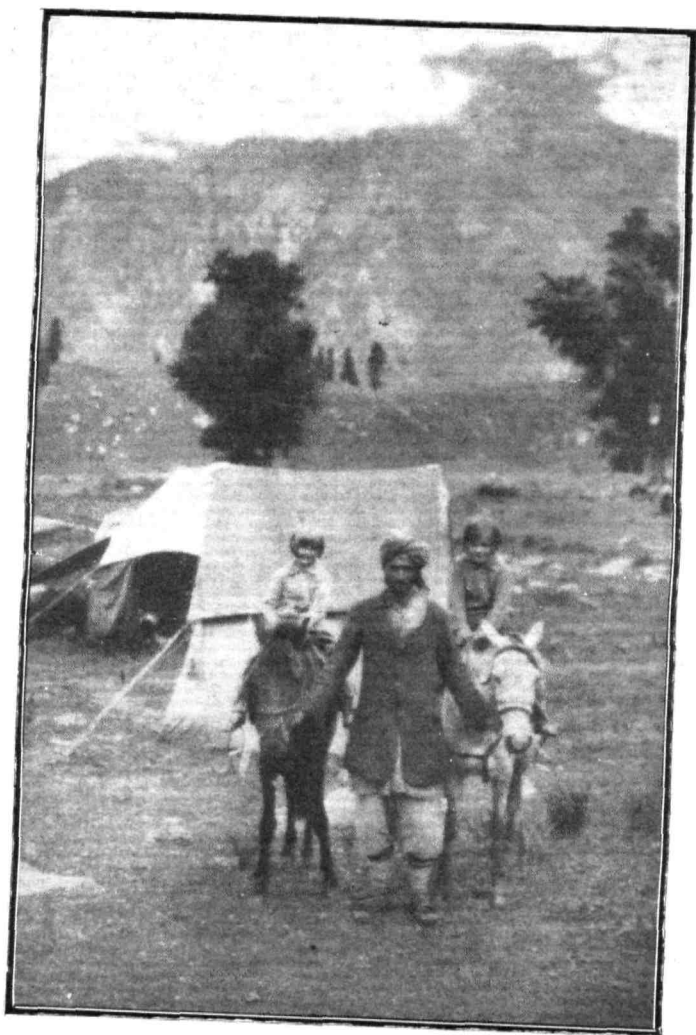
So many people have come to me during the past two seasons in Kashmir asking for advice about all sorts of things in connection with trekking that it is evidence there is a real need for a practical guide containing definite suggestions and information as to how to prepare for a trekking holiday. This little book, I trust, will meet that need. It does not pretend to be a comprehensive guide-book to Kashmir, nor a route-book,—simply a guide to trekking.

B. E.

KODAIKANAL, S. INDIA :

February 15, 1930.





Frontispiece.

Photograph by Barbara Earl.
Companions on Many Treks.

"Have you ever heard of the Land of Beyond
That dreams at the gates of the day?

Alluring it lies, at the skirts of the skies,

And ever so far away.

Alluring it calls:

'Oh, ye the yoke galls,

And ye of the trail overfond:

With saddle and pack, by paddle and track,

Let's go to the Land of Beyond."

(The Land of Beyond; Robert W. Service)

KASHMIR has for many years been our
"Land of Beyond," calling us alluringly each spring-
time, tempting us toward its distant shimmering
ranges, leading us over trails rugged and difficult,

or satisfying us with a placid sojourn in chenar-shaded Nasim Bagh. As we look back over the summers it seems to us that our family has never been happier than when on trek. The carefree life of the open road, the fun of tramping, or jogging along on ponyback, and of pitching camp each night in a new spot; the joy of golden days on flower-spangled margs, of increasing familiarity with the birds; of wide outlooks from lofty vantage-points; the rush of the wind in the pines and the roar of the water tumbling down from the glaciers; the larger knowledge of the regions visited, (their crops, the people and their customs); the superb photographic trophies to be secured; all these and many other pleasures, (as well as a few discomforts!) are involved in trekking in Kashmir.

During the last few years so many roads in various parts of the Valley have been improved and extended that those who have motor-cars at their disposal can easily reach areas formerly accessible only with the aid of ponies or house-boats. For instance, with a car one can now drive to the motor terminus at Tangmarg, see Gulmarg and Khelanmarg, and return to Srinagar within the day; or tour the Lolab with ease and

expedition ; or proceed either by Sumbal or Gandarbal to Manasbal and Bandapur. With a little attention to the road and the opening of the bridge at Woyil to wheeled traffic, cars could easily proceed a considerable distance up the Sind Valley. Pahlgam in the Lidar Valley has become a very populous camping ground since the extension of the motor road to its very doors ; Achhibal, Vernag, and other attractive spots about the upper end of the Valley may readily be seen by car. Lorry seats, too, are available over a number of these roads.

But somehow one does not secure the same effect from travel by motor car that he does on foot or ponyback. Impressions come so fast, each is speedily blotted out by the succeeding one. The very journey into Kashmir, always fraught with potential adventure, seems much less interesting in these days of rapid transit than in the pre-motor days. Without question, the present is the more comfortable age,—but it provides no memories of rising while the stars are still undimmed by the coming of the dawn, of hastily breakfasting by lantern-light while the horses are being harnessed, of proceeding at a pace so leisurely every foot of the road may become familiar, every

new scene and impression be enjoyed to the full. Even the majesty of the mountains seems dwarfed, the grandeur of the gorge diminished, by our modern mode of speedy travel.

On the Jammu route, only a walking trip could have revealed to us the presence of that marvelous granite staircase, roughly hollowed out of the living rock by generations of climbing feet, on a *pagdandi* leading over the mountain to Batote. Up and up and still up it led, and as we laboriously ascended, panting for breath, *gujar* women who began the climb with us and rapidly outdistanced us, kept turning to encourage by cheerily calling, "Ao, ao!" By motor this route would have provided no memories of the fragrance of violets gathered on the mountain side as, avoiding the zig-zags of the road, we followed a rugged trail up to the Banihal Pass, no recollection of the gorgeous coloring of a huge armful of crown imperial lilies broken from their sturdy stems as we dropped down the snow-flecked slope to the Manda bungalow.

While many places of interest about the main Valley can be seen by car, there are many other parts of Kashmir still inaccessible to that method of travel. Most of the mountain areas cannot be penetrated except over pony trail. It is perhaps

not a bad thing in these days of speed to forget sometimes that it is possible to cover more than fifteen miles a day, and to spend some weeks,—more than three months we had in 1929,—absolutely out of sight and sound of all wheeled traffic. There is a sense of achievement, too, about doing a march on foot, even when aided and abetted by a sturdy little hill pony. The scene spread out before one's eyes when he reaches the top after a stiff climb becomes a reward earned by his own physical efforts.

Preparing for a trek is not a difficult matter, but a little time and thought
THE WEATHER spent in preliminary planning will be amply repaid in peace of mind and comfort while on the march. One should always realize the possibility of rain. There is no well-defined monsoon season, but the weather is more like "home" weather. Some summers may prove to be exceedingly wet ones, others comparatively dry with an occasional rainy period of a day or two. In early July some years heavy rains have fallen, resulting in flood conditions aggravated by the

melting snows. Three years of the past six we have reason to remember terrific downpours during the last week of August. Frequently weather conditions are very local, and rain in one part of the Valley does not mean all Kashmir is having rain. It is unwise to generalize on the subject of weather anywhere! Possibly we have been exceptionally fortunate in weather for our treks; five cloudless days in July for Amarnath come to mind; two brilliant weeks in August for a leisurely journey from Sonemarg to Kargil and return; all of May and half of June filled with bright days of marching in various parts of the Valley, with rain only once,—the last night, at Aishmuquam, before rejoining our houseboat at Khanabal; and another year the last five days of May and the first three weeks of June spent as nomads in glorious weather, except for one brief patch of rain. Truth compels us to state that on several other occasions Fortune has temporarily withheld her favours!

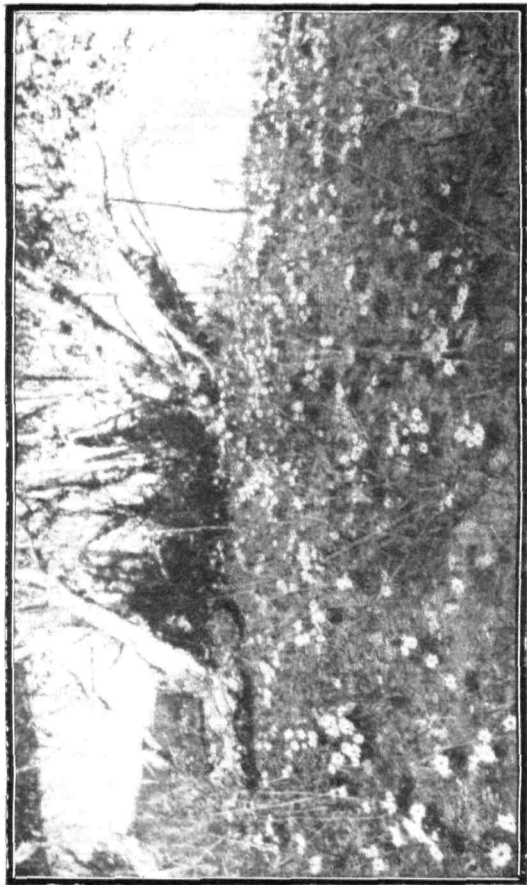
You may march for weeks without ever once getting your tents wet,—or you may be held up in a remote spot by days of wet weather, or even a snowfall, as we once were at Gad Sar in mid-June. When approaching or leaving Tilel, on the

Wangat descent, the Nichinai or Vishan Sar Passes, or the Yamhar, you positively risk your ponies' lives by trying to march in rain. With a waterproof fly to your tent, a small surplus in the store-kilta, and enough rice and *ata* to dole out rations to your ponymen when their own supplies are exhausted, you can face a tie-up of three or four days with equanimity.

The time for trekking may depend on one's individual preferences or on other circumstances; in our case it was governed by the date when the Sahib could get his holiday. The low valley marches such as the Pohru-Lolab region at the west end of the main Valley, or the Bring and Arapat area at the east end,—both well worth doing,—are hot even in early May, while at high altitudes camping at that time of year may be uncomfortably cold, especially at night. After the first of September the higher camping grounds are not so desirable for the same reason, though the daytime, if bright, is delightful.

If you want snow-tramping, there is plenty to be had at eleven thousand feet (on the Rajdiangan, for instance,) as late as mid-May. There is still plenty at twelve thousand feet (Gad Sar - Vishan Sar region) during most of June. The higher passes such as the Kamri or Vishan Sar may still be closed by snow even late in the month. Mid-July finds the pass between Shish Nag and Panji-tarni and the return route by Astanmarg open to traffic but white with snow. Much tramping in the snow, especially when it is softening under a late June sun, is very slow and wearying, but if you love flowers and want to see Spring's miraculous touch on the countryside, brave the Rajdiangan in mid-May and enjoy the pussy-willows and appleblossoms along the Kishanganga, the slopes absolutely pink with starry tulips, the dainty viburnum, the yellow-flowered saffron, millions of marsh marigolds in their early freshness, and the trees just bursting into leaf at Badwan.

There is, in a sense, a continuance of spring-time right through the summer, for such flowers as trollius, primula rosea and denticulata and the sulphur anemone, keep popping up their heads as the snow recedes, so that even in late summer if you go high enough you find a hint of



Photograph by Barbara Earl.

Anemones

spring. But the masses of early flowers which enrapture you as you stroll from Koragbal to Badwan as soon as the Rajdiangan is open, or convert the climb between Gurais and Tilel, when silvery birches are just leafing out into palest green, into a perfect fairyland of delight,—I know of no other way to enjoy such a feast of beauty than to cross the passes early at the cost of some heavy tramping in the snow.

The amount of snowfall and the speed of its melting vary greatly in different years. Local advice as to any particular region you wish to cover is valuable. If there is snow to cross it is well to take it early in the day before it softens. Streams to be forded, if much affected by melting snows, should be crossed at an hour when the water is low. This may be early in the morning or late in the day, depending on the distance of the ford from the snowbeds or glacier feeding the stream.

In general, if you don't want to be hampered by snow or to suffer too much from cold at night, mid-July to late August is the period for taking the higher regions or for doing any trek which includes passes over eleven thousand feet. The bulk of the snow will then be out of the way, and the streams which were swollen at the height of the

melting season will have returned to normal. Some trails, impassable when the snowbridges are gone, may have to be omitted from one's itinerary at this time. As to flowers, they are always present; trekkers who cannot see the spring blossoms may well be content with those of summer and autumn.

It is generally desirable to break camp early in the day, weather permitting, and get on the road in time to enjoy the freshness of the morning. The larger part of the day's march can thus be covered before the heat of mid-day is encountered. After a leisurely lunch and a rest in the shade one may proceed to the new camp site, with ample time after camp is pitched for exploring the surroundings, or indulging in sketching or any other pet pastime. If camp is pitched late, all operations are slowed up by the coming of night, dinner is brought on late and has to be eaten by lantern-light, and the whole situation is conducive to a late start the next morning.

Many people are deterred from taking a marching holiday by the fact that there are small children in the family. Naturally no parent would wish to expose his

children unnecessarily to risk or danger by taking them on hazardous marches or into difficult areas which severely tax the energy of adults. There are, however, delightful regions which may be explored in a leisurely way if preferred, and thoroughly enjoyed by a family party, including children even as young as five or six years.

Our children, fortunately for them,—and for us, too!—are all good travellers. One daughter was carried in a wicker *doli* the three stages from Gandarbal to Sonemarg before she was a year old, and later that same season went over the Zoji La with me on ponyback. On the return to Gandarbal, when the tiffin coolie who was carrying her food as well as ours failed to connect with us from breakfast time until seven in the evening, she good-naturedly not only registered no protest but showed her sporting spirit by appeasing her appetite with drinking water from the canteen as the rest of the party were doing. The same child at the age of three, (we spent that summer camping in Nasim Bagh,) called me back to her bedside every night for weeks, saying, “Take me up to where I can see some mountain flowers.” We finally succumbed, got a boat to take us to Bandapur, hired a coolie to carry Babs on his

shoulders, and went up to Tragbal, next morning early climbing to the top of the Rajdiangan for a glorious view of Nanga Parbat and more "mountain flowers" than the child could have imagined.

When our two daughters were four and six (1927) we tried them out on the Pahlgam-Kolahoi trip to see if it was feasible to plan a genuine family trek the following season. We were surprised to see how easily and comfortably they rode, how they stuck to their ponies over masses of boulders where I personally preferred trusting my own legs rather than those of a pony,—and above all, how they enjoyed it all. As a result, the summers of 1928 and 1929 found us spending several weeks on the march with our two small girls. They did about three hundred miles the first season, four hundred the second. Their enjoyment was manifested by frequent remarks, such as, "This is the life!" or, "To-day's trip has been well worth while; I've got at least eleven different kinds of wild flowers in my hand right now!" or by spontaneous outbursts into impromptu song:

"We're on our way
To Dras and Leh.
We're camping at—
Baltal."

And, “ We went to Baltal,
 But that wasn't all,—
 We went on the Zoji La !
 We forded streams,
 And ate baked beans,—
 We can't tell you all we saw ! ”

Another, which gradually grew to be a favorite marching song, went something like this :

“It'll all be like
 The same old hike,—
 Up to Sonemarg,
 Up to Sonemarg,
 (repeated *ad lib.*)

Rivers and trees,
 Sunshine and breeze,—
 (varied by ‘ Shivers and sneeze ’)
 It'll all be like, etc.

Flowers and snows
 And sunset glows,—
 It'll all be like
 The same old hike,—

Up to Sonemarg,
 Up to Sonemarg.”

The plaintive “ What can I do ? ” of the child at a loss for occupation, never seems to occur to our children while they are on trek. As soon as

our camp site is reached they slide off their ponies and scamper away to explore the new spot. Usually there is water,—a sandy beach to play on, perhaps, a small stream to dam, or a spring to clear out. Tree climbing can be freely indulged in. Always there are wild flowers to be collected. The children delight in making “fairy places,”—selecting rocky nooks and beautifying them with moss, ferns and flowers,—or planting in diminutive gardens of damp sand, flowers they have gathered and bits of evergreen trees.

Playing on the sand near Saribal we laid out a miniature Calcutta—the Hooghly with Howrah Bridge, Chowringhee and the Museum, Eden Gardens, the Maidan, Victoria Memorial, and the Zoo. At Shimsha Kharbu clay-modelling was the fascinating occupation of the afternoon. The children made flowers in pots, a hen on her nest, a duck swimming in a lake,—and each work of art when finished was presented to one of the pony-men or the tiffin coolie. The green apricots with which the ground was strewn were split open to make “jewel boxes,” and the seeds were cracked and the kernels extracted to become “jewels.” Some of the jewel boxes were filled with “silver dust,”—glittering gray sand,—and little nooks in the

apricot trees became the "treasure places" where the jewel boxes were kept. A group of small schoolboys at Dras were interested spectators when the girls, sitting in the scale-pans in the Post Office veranda, experimented at balancing their weight one with the other, evening up the inequality by means of stones.

The wealth of imagery in a child's mind is drawn on many times as the aspect of the country changes. A desolate upland reached after a stiff climb is "the ogre's country in Jack and the Beanstalk." The dark opening in the cliff yonder is "the ogre's cave," and the waterfall spraying before it is the curtain behind which the ogre conceals himself while watching for unwary visitors. The serrated top of a mountain is a giant's castle, the scolding marmots are the giant's *chaukidars*.

Ordinarily, khaki shirts and shorts make ideal hiking outfits for men and boys, but for the higher altitudes **CLOTHING** coat and knickers of *pattoo* (Kashmiri homespun) are far more comfortable. Khaki dresses and

knickers are practical for girls. Some women like shorts, but most prefer tweed or *pattoo* knickers with sleeveless jacket to match, or breeches of the Jodhpur type in khaki. An ordinary wash-silk blouse is comfortable for the lower marches, but heavier material is desirable for the higher altitudes. If you would avoid agony from sunburn, wear a long-sleeved blouse with a collar you can bring up fairly close around your neck.

Wool stockings give foot comfort while marching and help to prevent blisters. As to shoes, many people like the Kashmiri *chapli*, a stout sandal with a soft leather sock. We have seldom used *chaplis*, but prefer good waterproof walking boots. Alpine boots, with a narrow felt border around the top, which can be bought very reasonably in such tourist centres as Chamonix, are snowproof as well. For comfortable tramping, the shoes should be well-fitting, well broken in, neither too new nor so old they will fall apart before the trip is finished. Whatever the footwear, whether *chapli*, shoe or boot, have the soles well studded with nails before leaving Srinagar. This will save you many a slip if you have snow-slopes to cross or a steep descent to make in the wet. Make certain before starting that all nail points are

thoroughly hammered down. It will be found an excellent precaution to wear shoes or boots sufficiently large to allow the use of an insole of cork composition. The ordinary insole of leather, under the influence of heat and moisture, is likely to wrinkle and "creep" under the foot, causing intense pain and blisters. Add a tin of dubbin to your outfit, and treat your shoes to it frequently.

Grass sandals which may be put on over the regular shoe are very useful for snow, though they are quickly worn out and discarded. Coolies or ponymen will secure the rope for them and make up the sandals the evening before they are likely to be needed.

Put your warm dressing-gown into your bedding-roll, and warm sleeping suit and bed socks if you possess them. In the higher altitudes it is much more fitting to dress for the night than to undress! Gypsying is not nearly so pleasant as it should be if you are unable to sleep at night because of being miserably cold.

Knitted coats or jerseys should not be packed up in the luggage, but should be available for use at any time. They may be put into a bag of khaki

muslin or twill about the size of a cushion cover, with a drawstring at the top, and carried by tiffin coolie or syce.

Raincoats may be carried in a bag tied across a riding-pony's back behind the saddle. You want them *with you* when you need them,—not some miles away.

If you don't own a camping outfit, tents and furniture may be secured on hire
EQUIPMENT from any of the various agencies in Srinagar. Cockburn's and the Kashmir General Agencies, both on the Bund, Srinagar, are the old established firms, though many others are more or less reliable. A price-list may be had from any of the better firms upon application.

Tents:—The 7' x 7' size, double fly, with bathroom, is ideal for two persons. It is light to handle, easily and quickly pitched, and not too heavy to move when wet. If you own your tents it will pay you to waterproof them. If you rent, have the tent pitched for inspection before you

accept it, making certain that fly and poles are in good condition. Jointed poles which can be loaded on a pony are much more desirable than one-piece poles, which have to be carried by hand.

Shouldari, or Servants' Pal:—The ponymen and coolies do not object to sleeping in the open if the weather is fine. In wet weather, however, we like to feel that our men are as comfortable as possible, and we should be most uncomfortable ourselves did we not provide shelter for them.

Furniture:—A folding camp cot and a light folding chair for each person in the party, a table, (the square, roll-up, type is light, and sufficiently large for a party of four, though probably not obtainable from an Agency.) and the necessary bathroom equipment should be taken. Take what you need for comfort, but omit all superfluous articles, as added bulk and weight all increase the daily cost of your holiday.

Bedding:—Allow at least three blankets to a person, and a thick pad for underneath. It is well to have a spare piece of waterproof canvas which the ponymen may throw over the pony carrying the bedding-rolls should rain be encountered while on the march. Wet may be discouraged

from penetrating if the *bistras* are always loaded on the ponies with the openings down, and the canvas will prevent the rain from finding the vulnerable corners which every bedding-roll seems to possess.

Boxes and Kiltas :—Take no containers too large to be easily handled or too long to carry well on a pony over the sharp turns and twists of the trail. The leather-covered boxes to be bought in the Srinagar bazar are excellent for a long trek or as permanent trekking equipment. The ordinary tin trunk, however, in a medium size, serves very well for surplus food supplies and change of apparel, fresh table and bed linens, towels, etc. Leather-covered kiltas (deep, round wicker baskets with lids) are very good for tinned or dry stores, but *never* pack meat or fresh fruits and vegetables in a leather-covered kilta; they will spoil overnight. The open kilta (wicker, with a lid but not leather-covered) is the best container for the supply of potatoes, dry onions, and all fresh vegetables with which you start off from the Valley. A nest of *degchis* will fit in at the top, and as the vegetable supply is lowered, the kettle and other articles which are tied around anywhere at the start will naturally find their way into the

kilta. A small tiffin basket is useful for fresh fruit, tomatoes, etc., as mentioned under **FOOD**.

Cooking Utensils, Crockery:—Estimate the needs carefully, in order not to take more than necessary. A kettle, a fryingpan, a nest of four *degchis*, a pudding-dish or two, with knife, spoon and long-handled fork, make up a sufficient kitchen outfit for a party of four. Take plates, cups and table cutlery according to the size of the party. Leave breakable articles and prized silverware out of your trekking kit. The bake-pan (*tujhal*) to be had in the bazar for about Rs. 1/8/- is needed for scones, baked puddings, etc., but your cook can make shift, if necessary, with a *degchi* inverted over a lid. Two empty kerosene tins should be included for water. It is of no use whatever starting out with pottery *gharas*, as cooks like to do; they are sure to be broken before you have proceeded far.

Water Canteens:—Take at least one canteen to each two persons in the party. On a stiff climb of several hours in the baking sun you nearly perish if your supply of drinking water is exhausted. *Don't* take a *surahi*. Coolies despise anything that has to be carried in the hand, and your

precious boiled water is certain to be poured out upon the ground before it has gone very far from camp, and the *surahi* later in the day perhaps filled from some doubtful source.

Lanterns :—One lantern for the servants and one for each tent is a sufficient allowance. Kerosene for only a few days' tour may be taken in a bottle. For a three or four weeks' period, a Mobil-oil tin filled with kerosene is the best means we have discovered for carrying the surplus. The ordinary kerosene tin, once opened, is certain to leak on the march. Have the lanterns filled before starting, and make sure the caps are present and the wicks of sufficient length.

Axe :—If much time is to be spent in the mountain areas, an axe will be needed for cutting firewood.

Khadsticks :—The stout iron-tipped sticks which are to be had in the First Bridge bazar for from 12 annas to Rs. 1/4/- each, according to size, are very useful, especially on snow, rocks, stepping-stones or narrow foot-bridges. Either flat or pointed tips are available.

Electric Torch :—A flashlight is an almost indispensable addition to one's camping outfit.

Dark Glasses :—The reflected glare of sunlight on snow is extremely trying, and coloured glasses are absolutely essential at times.

The starting points for some of the more popular routes are Sopor, for the **TRANSPORT** lar routes are Sopor, for the **ARRANGEMENTS** Lolab; Bandapur for the Gilgit road; Gandarbal for the Sind Valley, the Zoji La and beyond, also for the Gangabal Lakes; Khanebal (Islamabad, or Anantnag) for the east end of the main Valley, and the Lidar Valley; Pahlgam for Shish Nag and Amarnath, also for Kolahoi Glacier, or for the Yamhar Pass over into the Sind Valley.

Perhaps the surest way to secure transport at any of these points is to send a note to the *tehsildar* of that place a few days beforehand, stating the number of pack and riding ponies you will require, and coolies if any, and the date you expect them to be ready. Though the Tehsildar may not be personally in charge of arrangements, he will turn over your letter to the transport contractor.

If, however, your cook is a good *bandobastwala*, you might take a chance on his corralling whatever is necessary after your arrival, though this may mean a little delay. But if you yourself know or some friend recommends a reliable ponyman, by far the best method is to let him assemble a crew for you. We have used one group of men and ponies, with minor variations in the personnel, over and over again in different seasons.

Transport may also be arranged through one of the many Agencies in Srinagar.

On marches quite off the beaten track it is very desirable to secure a letter from the British official in residence in that particular region, requesting the village *lambardars en route* to assist you in securing transport. Without such a letter very kindly granted at Punch it would have been well nigh impossible to get any coolies to carry the luggage over the Pir Panjal when tramping into Kashmir *via* Punch to Gulmarg.

The number of riding ponies to be ordered will depend on the tastes of the party, as well as their number. Good walkers probably will not want any. Two adults frequently share one pony, alternately riding and walking. For small children a riding pony apiece should be provided. A child



Photographed by Carlara Earl.
A Difficult Bit on the Amarnath Trail.

of ten years or older might easily share a pony with another child or with an adult.

To arrive at the number of packponies required, estimate roughly the ponyloads (of about two maunds each) of luggage you expect to take. For instance,

2 bedding-rolls	..1 pony.
1 tent, 1 shouldari	..1 pony.

(A tent larger than 8' × 8' would in itself be a ponyload.)

2 kiltas	..1 pony.
2 boxes	..1 pony

and so on. There will be miscellaneous articles of equipment also, and some allowance of space must be made for servants' food and small bedding bundles. You do not supply their food, but you do transport it. For a journey of only a few days away from home the ponymen tuck their goatskin containers of rice inconspicuously here and there about the loads. For a longer absence from supplies possibly a full ponyload will be required.

Often a contractor supplying ponies will try to force upon you about twice as many as are needed. It is therefore wise to give personal supervision at the time of the first loading. See that each pony is well loaded, with a good pack at each side and

light articles on top. On the other hand, beware of overloading ; on a rough, steep, or slippery trail the situation is very much complicated if the loads are too heavy. The food loads, of course, lighten as the days pass, so a slight overload there will remedy itself. Before loading, see also that you have no lame ponies and none with sores on their backs. Refuse to accept any such if offered.

In ordering, you may if you wish specify one man with each riding pony and one with every two packponies. Occasionally a *tehkidar* tries to persuade you that two men are enough for seven ponies,—two riding and five packponies, perhaps,—or a number may be present during the loading and soon after the start all but two or three melt away, and the others, if you enquire about them, are just going to get some food and will join you later. They never do ! Two, or at the most three, packponies are as many as one man should be responsible for. If you are shorthanded the work of pitching and breaking camp takes much more time than it should, and in any difficult spot where ponies may have to be unloaded and the packs relayed across, your troubles are unnecessarily increased. The services of the men accompanying the ponies are included in the pony charges.

Anyone who has done much trekking realizes there are all sorts and conditions of ponymen. Some you would be happy to retain for ever and a day could you afford it ; others you would willingly murder if you had to keep them in your employ another twenty-four hours. For two trips from Pahlgam we had excellent syces, loyal and helpful in every possible way, while on the Amarnath trip one of the packmen was as annoying a person as we have ever had to deal with. We were unfortunate enough to have him in the crew for a Kolahoi expedition later, and he proved even more unbearable than on the first occasion. We have had excellent ponies and service from Mangom, a village on the Sind, near Woyil, and good men and ponies, though not always comfortable saddles, from Shitkari, below the camping ground at Thajiwās (Sonemarg.) One ponyman from Gandarbal, delightful the first day, disgruntled the second, deserted us the third, and went home with practically all our luggage, delivering it to us in Nasim Bagh a week later after we had undergone a mingled experience of unexpected hardships and a really remarkable instance of wayside friendliness. Unless you are able to secure someone you have already employed and enjoyed, the type of man

you get to make or mar your holiday seems to be more a matter of chance than choice. We could wish no one any happier trekking experiences than we have had with our favourite crew from Nunar.

In estimating the cost of a trekking holiday,
 COSTS. add to the rental of tents and
 equipment the cost of transport
 and daily incidentals for the length of time you are
 to be on the march. Riding ponies usually cost
 one rupee per day, packponies in general twelve
 annas, (though officially the charge is by stage,
 based on the mileage); coolies' rates vary. For
 extra long or difficult marches an additional sum
 is expected. From Bandapur over the Rajdian-
 gan on the Gilgit road fifty per cent. is added to
 the regular rates if you cross before the 1st of June.
 For the Gangabal and the Amarnath regions where
 the going is rough and slow an extra charge is made.
 The last stage up to Sonemarg from Gund is a one
 rupee stage for packponies, and similarly the
 twenty-two mile stage between Dras and Shimsha
 Kharbu is one rupee six annas. Write to the
 Director of the Visitors' Bureau, Srinagar, for the

season's rates for both ponies and coolies in the area you expect to cover.

Pay the ponymen half rates for ponies on the days you halt. Also if you arrange with certain ponymen to meet you by appointment at a point some distance from their own village, it is only fair to pay them half rates for the stages between their headquarters and your starting point. For instance, if you have used and like a certain crew from Gandarbal, and want to use them later for a trip through the Lolab, meeting you at Sopor, to which you proceed by houseboat, pay the men half rates for bringing the ponies empty from Gandarbal to Sopor. In the same way, if you are camping at Sonemarg and order Gandarbal men up for the Nichinai-Gangabal Lakes trip, or Dros or Kargil, you should pay them half rates for coming up empty from Gandarbal to Sonemarg. On the other hand, if you take Gandarbal or Nunar men with you up the Sind Valley and dismiss them at Sonemarg, you are not expected to make any allowance for their return journey. However, if you bring Lidar Valley men over the Yamhar, for instance, and dismiss them at Sonemarg, it seems right to allow them something for the return to their own valley.

Firewood in the inhabited valley regions will cost about four annas a day. In the mountain areas, dead wood is to be had for the taking. If you are going above the tree-line, a small quantity of firewood may be carried from the last stage where it is obtainable, distributing it among the various packs. Juniper is usually present as high up as you are likely to wish to camp; this may be used to supplement your supply or may be depended upon entirely if no wood is carried along.

Milk will cost two to three annas a seer, eggs six to twelve annas a dozen, and chickens ten annas to a rupee, varying according to size and season. Since so much poultry was wiped out in the epidemics of diphtheritic croup in the summers of 1928 and 1929, the price of both eggs and chickens has risen, and in some villages it is impossible to buy chickens as their owners refuse to part with them. In the more remote regions, eggs and chickens will probably not be available at all, and milk may be difficult to secure. If no *gujars* with their herds of cattle are in the neighbourhood, sheep or goats' milk may sometimes be obtained. Shepherds' camps will usually be found even in the most desolate areas, and a sheep at from three to six rupees every week or ten days will provide a

welcome addition to your larder. Practically none of the carcass goes to waste ; your ponymen and servants will utilize and enjoy all not required for the table, and the skin usually is returned to the shepherd.

Before setting out on a trek we like to give our cook or head ponyman a small sum, two or two and a half rupees, for a supply of tea and salt for the whole crew of servants and ponymen. The men all like to have their tea as soon as possible after halting each day, and this small consideration seems to be greatly appreciated and to bring its own return of added loyalty and service.

If camp is pitched in or near a village a *chauki-dar* or *lambardar* is certain to turn up when you are breaking camp in the morning ; he will expect a small tip, four annas or so.

Bakhshish to the men is in order at the end of the trek if you have had good service. If the men have been troublesome and unwilling, give no gratuities. Mere money could never reward some of the men we have employed, and in such instances of devotion and unselfishness a ten rupee tip to the head man, with five rupees for the man in charge of the packponies, and three rupees for each of the others, seems very little. In general,

two annas a day for bakhshish to each man is a fair allowance. Giving bakhshish is of course not really necessary, but to the Kashmiri "*sab Sahiblog*" is a powerful phrase to conjure with!

Carry with you plenty of silver rupees and small change for the estimated daily expenses of the trek. This is troublesome, but necessary. *Gujars* and shepherds will not have change, nor do they like to accept notes in payment for milk or sheep. Silver will not "melt" in wet weather as notes do, consequently they prefer coins. The little bags which the leather merchants of Srinagar offer at four to six annas apiece are excellent receptacles for your supply of change.

The main bill for ponies and coolies need not be paid until your trek is finished, if you keep the same crew with you from start to finish. It is unnecessary to carry sufficient currency to settle this account if you are finishing up at Srinagar, where banking facilities are available, or at one of the popular camping grounds, such as Pahlgam or Sonemarg, where there is a post office. Instructions to your bank to send the required amount in five and ten rupee notes by insured post before a certain date, and a word to the postmaster as to the date you expect to arrive, will obviate the necessity of

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carrying all this cash on your person. It is a different matter if you are planning to change ponies and coolies once or more before you get back to civilization. Each separate lot will have to be paid off when you dismiss them.

For a short trip, of from three to five days, it is not a bad idea to plan in detail each day's menus, and take the requisite materials. For a longer trek, figure roughly on the daily requirements for a party the size of yours, multiplying by the number of days you expect to be away from a source of supply; then add a little for emergencies, especially of sugar, flour, *ata*, *dal* and rice. You can live on *dal bhat* and *chapatties* if you have to,— and if you have plenty of rice and *ata* you can keep your men from suffering when you have to sit somewhere two or three days waiting for the weather to clear. After an especially hard day on snow, or during a cold rain when the men are all huddled up in the *shouldari*, I like to have sufficient sugar on hand to be able to give them a treat of sugar for their

tea. It helps to bring up their morale at a time when it is likely to be at a low ebb.

A suggested list of food supplies follows, the amount of each depending of course upon the size of the party and the length of the proposed trek :

<i>Ata</i> (for <i>chapatties</i>)	Flour (for scones, etc.)
Baking Powder	Sugar
Sago, <i>Suji</i> , Oatmeal, or any other breakfast cereals	
Rice	<i>Dal</i>
Cocoa	Tea
Coffee (if used)	Salt
Curry Powder	Jam

Cheese ; (the six—or twelve—portion-in-a-tin kind is economical) Milk Chocolate

Tinned Milk ; (a few tins only, as fresh milk can usually be secured) Macaroni, or Spaghetti

Biscuits Tinned Fish

Walnuts Baked Beans

Cocogem in 1 lb. tins ; (or whatever cooking fat is preferred)

Bacon (if used ; we eschew it, to avoid giving offence to our Mohammedan retainers)

Dried Fruits ; figs, prunes, raisins and apricots. (Get the last-named from Ladakhi traders, if possible.) Matches.

Butter ; ($\frac{1}{2}$ lb. tins convenient. Transfer the contents of the tin, when opened, to a glass jar or bottle in the tiffin basket.)

Tinned Fruit ; pears, apricots, peaches, pineapple, fruit salad. (These are too heavy and bulky to use freely, but on a long trek a tin once or twice a week is a delicious treat.)

Campbell's Vegetable Soup. (Invaluable early in the season when fresh vegetables are scarce, or on long treks after your fresh supply is exhausted. Our family has made many a wayside tiffin on its fifteen kinds of vegetables, sometimes adding milk or butter to increase its nutritive value.)

Bread ; (several loaves, according to your needs. Three will pack in a cream cracker tin.)

Potatoes, dry Onions, and a supply of all the fresh vegetables in season.

Fresh Fruit ; (in an auxiliary small or medium-sized tiffin basket to go on top of a pony load, pack pears, apricots, apples, or whatever fruits happen to be in the market, wrapping each piece separately in newspaper. Tomatoes may be carried in this way for several days, especially if slightly under-ripe when packed.)

Eggs. (Your men will get these in the villages you pass through or camp near. Any surplus may be safely carried raw by wrapping each egg in newspaper, packing in the ever-useful cream cracker tin, and carrying in the tiffin basket. This is a much more orderly arrangement than to have them rolling about aimlessly on the floor of a meat-safe perambulating along the trail on coolie-back !)

Such foodstuffs as rice, *ata*, *dal*, sugar and *suji* should be placed in small but strong bags of muslin or drill with tapes for tying shut before packing them in box or kilta. Even in very damp weather the humidity is not sufficient to convert sugar into a liquid, as occurs during the monsoon in a climate like Calcutta's, so the sugar supply may safely be carried in a cloth container, in the same receptacle in which other articles are packed.

Tastes differ, and each party will of course line up the food supply according to its meal habits. We like a fairly substantial breakfast, including cereal, eggs and cocoa ; a sandwich or soup lunch by the roadside, perhaps with cold meat from the previous dinner, or cheese, jam, and cake or cookies ; tea after arrival at camp ; and a hearty dinner with chicken or mutton when we can get it. If fresh meat cannot be secured, tinned fish might be used, or rice and *dal*, or spaghetti and cheese.

One's larder may be supplemented *en route* by mushrooms. Delicious morels are to be found at Kamri and Nagmarg in early spring, and "oyster" mushrooms, "bears-head," and the common variety ("pinkfrills," the children call them) at Arau and Sonemarg later in the season. Even the puffball is not to be despised. Persons

unfamiliar with the edible varieties of mushrooms will be perfectly safe in using those brought into camp by coolies or *gujars*. The judgment of the villagers is to be trusted, as they dry large quantities of mushrooms for their own use during the winter months. The plant popularly known as "strawberry goosefoot" (*chenopodium blitum*) which is found at 8,000 feet and higher, makes an excellent *sag*, and wild rhubarb, which grows freely in the mountains, is often relished if pulled when tender, though it lacks the flavour and tartness of the "home" variety. Wild raspberries and strawberries, while seldom abundant enough to reward one's own search, are not infrequently offered by village or *gujar* children, and even the mulberry may be considered a real treat when one first returns to the Valley after weeks in the mountains. To supplement the bread supply, we enjoy Pampur *roti*, and the *kulcha* of the village shop, split and toasted. Good country honey can be bought in many villages. Pahlgam in the Lidar Valley, and Reyil and Kulan in the Sind Valley are especially good sources. The honey may be rendered safe by boiling and straining, or if the container is freshly opened and the honey quite clean it may be used in the comb.

Supplies may be replenished at such centres as Pahlgam and Gulmarg, where stores and all fresh vegetables and fruits are to be had. The Bandapur bazar offers a very limited stock of stores and practically no vegetables; Sonemarg's one shop has a few staples such as tea, sugar, flour, and a very few stores in rather ancient-looking tins; Gandarbal usually has a fairly good assortment of supplies. In the Sind Valley area it is often feasible to despatch a coolie to Gandarbal or Srinagar for stores, fruit and fresh vegetables, having him meet you a few days later.

Below is given the actual list of supplies taken by two persons on the trip from Pahlgam to Amarnath Cave and return,—five days. There are no villages in this area, so absolutely nothing is to be had from the time Pahlgam is left behind.

<i>Supplies taken</i>	<i>Supplies brought back</i>
24 Potatoes	No Potatoes
20 Onions	3 Onions
2 tins Milk	No Milk
2 lbs. Sugar	A little Sugar
$\frac{1}{4}$ lb. Tea	A little Tea
$\frac{1}{2}$ pkt. Salt	A little Salt
2 $\frac{1}{2}$ lb. tins Butter	1 $\frac{1}{2}$ lb. tin Butter
1 lb. salted Peanuts	No Peanuts
1 lb. Cocogem	A little Cocogem
2 cups Suji	1 $\frac{1}{2}$ cups Suji

2 boxes Matches	2 boxes Matches (the ponymen had some)
1 tin Bacon	No Bacon
2 tins Cheese	1 tin Cheese
5 loaves Bread	$\frac{1}{2}$ loaf Bread
40 Dessert Prunes	No Prunes
1 Chicken, roasted	No Chicken
16 Eggs, raw	No Eggs (8 were bad!)
1 tin Jam	No Jam (could have used more)
40 Walnuts	No Walnuts (gave some to the ponymen)
1 lb. Raisins (washed in permanganate)	A few Raisins

(We should have had some rice and *dal*,—and some milk chocolate would have made our noon lunches more interesting. More jam would have helped them, too.)

For the tiffin basket the small glass sweets jars with screw tops are convenient containers for sugar, butter, jam and tea. Small tins with fitted tops will do as well for tea and sugar. If your basket is stocked also with a loaf of bread (or some scones,) some cake or biscuits, a

tin of cheese, cold chicken or mutton, and a bit of milk chocolate, you can make a satisfying lunch wherever convenient along the way. Coffee, tea or cocoa may be carried hot in a thermos flask, or milk (cold) to be drawn upon for soup or tea if you wish a fire made by the wayside. In that case, a small *degchi* should be included when the basket is packed. Don't forget the salt, the pepper, the matches, and the tin-opener! Tomatoes, cucumbers or fresh fruit make a juicy addition welcome to the palate on a hot day. If there are children in the party, put in a bottle of milk for each. The citrate bottle with a top which clamps down over a rubber washer is most useful for this purpose. Milk should always be cold before it is poured into the bottles. It is surprising with what simple fare one can be content if necessary. After the flood of 1928 when we had been detained a week nearly fifty miles from a market, and were returning to the Valley with practically all supplies exhausted, we found we could "tiffin" quite happily on cold *chapatties* left from breakfast, spread with butter and jam!

We carry a strictly limited kit of simple remedies, not so much for our own use as for others'. We have had brought to us for attention bruises and cuts from boulders, painfully cracked lips, dog-bites, and the most terrible gashes from axes. The *gujars* are insatiable in their desire for *dawai*. I would suggest:

Aspirin
 Quinine
 Castor Oil, or its equivalent
 Iodine
 Absorbent Cotton
 Vaseline
 Mentholatum, or Zambuk
 Adhesive Plaster (2 inch width)
 Clinical Thermometer
 Talcum Powder
 Cold Cream
 Clean soft rags for binding fingers or feet of
 your 'patients'

All these may be packed in a cream cracker tin and carried in one of your boxes or kiltas, except for the plaster. This should be accessible at any time, for in the case of a threatened blister a patch of plaster over the spot will relieve the pain and enable you to tramp comfortably. A tube of cold cream, if carried in a coat pocket, will be quickly available when needed for warding off sunburn.

Keating's Powder is useful when fleas disturb your nights !

It is highly desirable on any trek to engage
 CAMP SITES ponymen and coolies who are familiar with the area to be covered.

They will know the attractive camp sites along the way, and also whether or not there will be a good site farther on if one pushes ahead beyond the regular stage. On the Gilgit road the stages beyond Bandapur,—Tragbal, Koragbal, Gurais and Kamri, (the limit one may go in that direction without a special permit)—have bungalows which may be used unless they happen to be reserved for officials just at that time. In the Sind Valley and on to Kargil, (beyond which, on the Leh road, one must have a permit,) the regular stages, with bungalows, are Ganderbal, Kangan, Gund, Sonemarg, Baltal, Matayan, Dras, Shimsha Kharbu, and Kargil. There is also a bungalow at Mitsahoi, intermediate between Baltal and Matayan. The bungalows are not staffed with servants, but are in charge of caretakers. At times, the bungalow compound

provides the best camp site available. If utilized, a small fee is to be paid for the privilege. The bungalows are very useful as shelter in wet weather,—one can soon get a fire blazing and dry out comfortably,—but on the whole we prefer to carry tents along and be independent of the bungalows except in cases of emergency. For instance, instead of going on to Gurais bungalow we halt at the poplar grove near Badwan, one of the loveliest camp sites imaginable, with a huge spring of delicious drinking water ; again, to avoid the long stage of twenty-two miles between Dras and Shimsha Kharbu we stopped at Mitsahoi, (using the bungalow, as Mitsahoi is a spot where Aeolus seems to open all his bags,) then proceeded beyond Matayan to Pandras, and again beyond Dras to a willow plantation at Chakial.

As soon as one leaves the main routes, he is more or less dependent upon the ponymen and their knowledge of the region, or upon maps. Nearly every Kashmir village, at least in the main Valley and its immediate tributaries, has its chenar or walnut shaded *maidan*, where a small camp may be pitched. Nunar ponymen will be happy to show you the secluded *maidan* above their village ; similarly, Woyil, Margund, Mamar, Kulan,

Gagangiye, all offer good camp sites in the Sind Valley, some of them so attractive one might wish to spend days there. On one trip when neither we nor our cook nor the pony-men had any personal knowledge of our proposed route, we would study the map each evening, search for a blue cross twelve or fifteen miles ahead indicating a spring, and instruct the men we would camp at that spot the next night. The system worked well !

In choosing a camp site the usual camping rules should be observed,—pitch on a well-drained spot, near a water supply. Spring water is delightful when available, but it seems inevitable many times to use water for cooking purposes from a river or an irrigation canal. All possible precautions should be taken, and water that has been used on the fields should *not* be brought into camp. As to drinking water, I always *see* it boiled, taking no chances whatever on the honesty of servants in this regard. The men have a standing order that I am to be called when the water is boiling, and when I have satisfied myself that it really is boiling it is taken direct to our tent to be cooled, and later poured into the canteens. It should be boiled in the evening to be ready for the next day's use. Good

spring water is much to be preferred to boiled river water, and we have used unboiled spring water with impunity season after season. It is not safe, however, to rely upon assurances that water is from a *pakka chashma* ; we fill the canteens ourselves where the water gushes out of the mountain-side with no habitation above, and can then feel reasonably certain it is safe. On a three weeks' trek in 1929 we had to boil drinking water on only one occasion, as we were able to replenish our supply at springs practically as often as needed.

We should never use water without boiling from a spring below the road or below a village. It is inadvisable to use unboiled snow water.

As your enjoyment of a trek depends very largely on the attitude of the men in your employ, the question of servants is an important one. Habitual summer campers in Kashmir often have a Kashmiri cook season after season who is glad to accompany on trek. One who does not enjoy trekking and accompany happily is far better left behind, as he will only be a nuisance. There are many good

camp-cooks (Kashmiri) to be had who take a real delight in trekking. The cooks, as well as the head ponymen and the better class of coolies are fluent in Urdu, and many of them familiar with English as well. The inhabitants of the more remote villages, and village women as a class, are not likely to understand Urdu or Hindustani, so it is practically necessary to have a Kashmiri to scout for supplies in the villages. Plains servants are as a rule not nearly so useful as Kashmiris, as they are unfamiliar with the language and the customs; nor are they so adaptable, as they expect beds and are not accustomed to rolling up in a *lohi* and sleeping on the ground as the Kashmiris do.

If you have engaged a houseboat with servants you may take along with you on trek as much of the staff as you wish,—(and can afford! They will probably all demand warm coats, *chaplies* and ration allowance!) Houseboat servants, however, belong to the *manji* class, which the Kashmiri villager, humble though he himself may be, despises. So if you have a *manji* cook and bearer you may find ponymen and tiffin coolie sitting inactive when wood and water are to be brought and camp chores done. If you have no cook in your employ

and do not wish to engage one for the trek it is quite feasible to do without, provided your head ponyman is willing to undertake the cooking. Often a syce will offer to do it, especially if the party is small. If you have a reliable head man who has gotten together a good crew who work well together, one or two will make themselves responsible for the meals, while others hew the wood and draw the water, and all will help in the work of pitching and breaking camp, loading the ponies and unloading.

Strangely enough, the Kashmiri seems to have no caste feeling about a man who acts as sweeper. He is one of the crowd as far as eating and sleeping arrangements are concerned. A youth whom you employ one year as sweeper may be some other Sahib's *bihishti* and *masalchi* the next.

The tiffin coolie must be instructed at the start that he is to *stay with you* while you are on the move,—neither dash ahead or loiter behind. It is folly to depend on his perspicacity in regard to the time and the place where you may wish to lunch.

For a party of four, a small staff of servants,—cook, tiffin coolie and sweeper,—will suffice ; or the cook may be dispensed with if one wishes to arrange for the ponymen to do the cooking. A cook whose pay is Rs. 23/- or Rs. 25/- in the Valley would expect

show whether the day's march is to be through a wooded or a treeless region, and if the former, whether the trees are deciduous or evergreen. The contour lines enable one to judge quite accurately the relative steepness of climb or descent on any given route, and thus to have some advance knowledge of the kind of "going" involved on a proposed trek.

Survey of India maps are available also on the $\frac{1}{2}$ -inch scale at Rs. 2/- each, and on the $\frac{1}{4}$ -inch scale (degree sheets) at Rs. 1/8 each. By securing "Index No. 43", supplied *gratis* by the Map Office, the maps required for a trek can be determined. The maps desired may then be ordered by number from Officer-in-Charge, Map Record and Issue Office, Survey of India, 13 Wood Street, Calcutta. Cockburn's Agency, Beckett and Company, and D. G. Smith and Company, all in Srinagar, also act as agents for the sale of Survey of India maps.

Hobbies: Some "hobby accessories" will surely be included by everyone who
MISCELLANEOUS treks,—sketching materials; camera
 and films; hooks and lines, (but don't forget the

fishing license ! ; writing material ; printing frames and blue-print paper for blue-prints of leaves, ferns and flowers ; bird book, (Dewar's " Himalayan and Kashmiri Birds " or Whistler's " Popular Handbook of Indian Birds ") flower books, (Conventry's " Wild Flowers of Kashmir," of which two volumes have been issued and more are to follow, and Blatter's " Beautiful Flowers of Kashmir," complete in two volumes).

Sundries : Such homely necessities as *jharans*, soap, mending wool, cotton and needles, and a few buttons, will not be overlooked by the housewife.

Surprises : " Marching Rations," our girls call the little mystery packets wrapped in waxed paper which are daily issued to each member of the party to be tucked into a convenient pocket and enjoyed at will. The " rations " may consist of walnut meats, seedless raisins, dessert prunes, milk chocolate, almonds, salted peanuts, or simple sweets, such as acid drops, fruit tablets or bullseyes. Usually the packet contains an assortment,—nuts, fruit and sweets.

Precautions against Thieves : The possibility of theft must be realized. A favorite method

employed is to lift the side of the tent at night, quietly slip out boxes or kiltas, carry them a short distance from camp, break them open and ransack the contents. For this reason it is most unwise to place silver rupees, currency notes or other valuables in one's boxes for safe keeping. The village *lambardar* will provide watchmen at night if requested to do so,—or frequently one's own pony-men and servants will voluntarily form a bodyguard and sleep on the ground near the tents. Two or three dogchains may be added to the equipment if desired, and used at night to chain boxes and kiltas together. They not only discourage the thought of thieving but also act as an effective burglar alarm!

ROUTES.

SIND VALLEY

Gandarbāl

to

Sonemarg

3 stages

(Maps :—

$\frac{1}{2}$ inch 43 J/s.e.

and 43 N/s.w.

or

1 inch—43 J-16,

43 J-15, 43 N-4,

43 N-3 and 43

N-7.)

One of the most satisfying routes, especially for the novice at trekking, is that up the Sind Valley. It offers no particular difficulties of road surface or climbing ; it takes one through various 'layers' of cultivation, from rice through maize and up to buckwheat ; it gives one glimpses of the picturesque Ladakhis with their yak trains or caravans of little brownnosed donkeys ; and it reveals a great diversity of beauty, —open valley stretches, groves of walnut trees hung with mistletoe, slopes densely wooded with evergreen, a turbulent river with swiftly tumbling tributaries, an increasingly rugged gorge, and, near Sonemarg, the magnificent Glacier Valley.

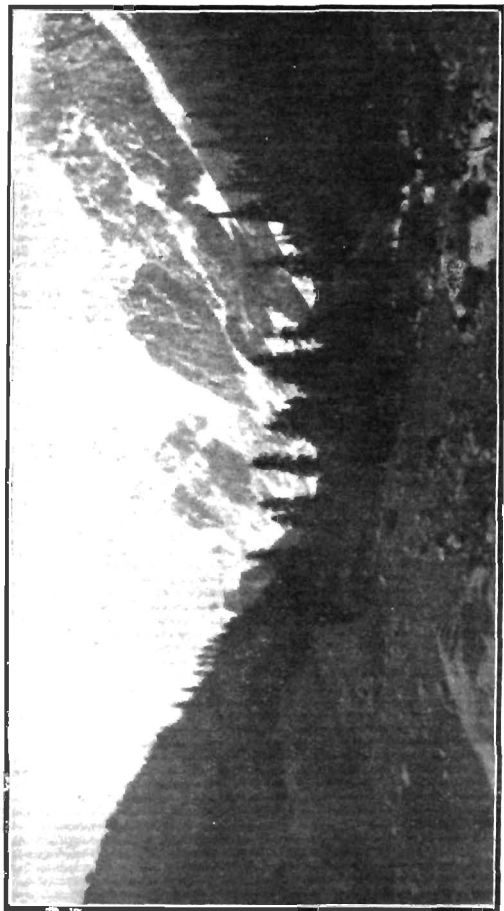
Any one of several plans may be adopted for getting started on this trek.

- (1) Load ponies at Srinagar or Nasim Bagh or wherever one happens to be camping,

and proceed overland to Gandarbal, which is about twelve miles from Srinagar, seven from Nasim Bagh.

- (2) Load into large shikara and proceed by Mar Canal and Anchar Lake to Gandarbal, securing ponies there. With six manjies the water trip from Nasim Bagh to Gandarbal with a loaded shikara will occupy four or five hours.
- (3) If a houseboat is being used as headquarters, proceed in it *via* Shadipur, where the Sind joins the Jhelum, to Gandarbal. The boatmen will probably tie up at Shadipur the first night, and reach Gandarbal about noon next day.
- (4) Take car or lorry to Woyil, four miles beyond Gandarbal, and load the ponies at that point.

At Woyil the trail crosses to the right bank of the Sind, and between Woyil and Sonemarg it crosses and recrosses the river, the frequency of crossing depending upon the presence or state of repair of the bridges. After a flood when many of the smaller bridges have been carried away the route may be entirely by the right bank. The regular stages, Gandarbal to Kangan, Kangan to



Photograph by Barbara Earl.

Glacier Valley, Sonemarg.

Gund, Gund to Sonemarg, may be made,—or camp may be pitched among the willows at Margund, a mile or so beyond Kangan, and at Kulan, four miles beyond Gund. Ten miles then remain over the roughest part of the trail to Sonemarg, where the usual camping ground is Thajiwas, at the mouth of Glacier Valley. Thajiwas should easily be reached by noon from Kulan.

Good walkers planning a trek up the Sind valley can cross the ridge separating the Dal Lake area from the Sind and thus reach Mamar, twenty-nine miles by road from Srinagar, in a day. The main camp should be started off the previous day by the regular route, with instructions to pitch at Mamar the second afternoon. A very early start should be made for crossing the ridge, as it is a hot climb to the top. Take shikara to Shalamar (or motor to Harwan), then follow the route through Dara and Faqir Gujar. From that point the trail is very steep and rough. No one should attempt the ascent without an ample supply of drinking water. Riding ponies can not be taken over this route.

An alternative route (somewhat longer but probably consuming no more time), which is passable

in dry weather for riding ponies, leads off to the right before quite reaching Dara, and from near the mouth of the Dara Nallah climbs steeply up the ridge to the top (where the figures 9890 appear on the map).

The descent to Hayan is likely to be slippery with pine needles and rough with projecting roots, but for much of the way a good forest path is available. The second day's march will be from Mamar to Gagangiyer, and Sonemarg will be reached on the morning of the third day.

By taking this route in the opposite direction exceptional walkers have covered the entire distance from Sonemarg to Shalamar and even to Nasim Bagh on foot in one long day.

To a party halting at Sonemarg the surround-

**SONEMARG AS A
CENTRE**

(Maps:—

$\frac{1}{2}$ inch-43 N/s.w.

or

1 inch-43 N-3 for

Shokdar, and 43
N-7).

ing region offers many good
all-day trips.

(a) From the ridge culminating in the "gray peak" across the Sind (Shokdar, a favorite haunt of the blue poppy), an "airplane" view down the Sind Valley may be obtained, as well as an inspiring outlook over a vast area of jutting peaks, huge snowfields and glaciers. Ponies can be taken almost to the top of Shokdar by following the

Upper Nichinai trail well around toward the Nichinai side of the mountain and then zigzagging back on the final ascent. The last bit of climbing, which must be done on foot, is over large boulders.

(b) Zabnar, the mountain forming the eastern boundary of Glacier or Thajiwas Valley, may be ascended by following the Glacier Valley path a short distance, then striking up to the left through the woods steeply to the top of the ridge, and following the ever-ascending and seemingly never-ending ridge to the last summit. About eight hours will probably be required to that point. The abundance of bloom on the upper meadows cannot be imagined. The return is by a precipitous descent into "Green Valley",—on the map, Naokan Nallah,—and thence into Glacier Valley.

(c) Glacier Valley may be followed to the "chimney" at its very head, where a view of Kolahoi is obtained. This trip may be varied by climbing into "Green Valley" and thence round to the "chimney," returning by Glacier Valley.

(d) The ascent to First Glacier involves several hours of steady climbing. The glacier itself may be ascended to the very summit, a knife-like ridge commanding an awe-inspiring view.

(e) The "green hill" to the north of Thajiwas (separated from it by both the Sind and the Nichinai stream) may be climbed by a zigzag path on its western slope. Ponies can be taken to the top (Ludarwas) if the trail is not slippery from rain.

From Sonemarg (or Thajiwas) one may proceed up the Nichinai trail, camping a half-stage from Sonemarg, and continuing the next day over the Nichinai Bar, (altitude, 13,387 feet) to Vishan Sar. If returning to Sonemarg one should at least partially ascend the Vishan Sar Pass for views of the two beautiful snow-fed lakes, Krishan and Vishan Sar, the one lying about five hundred feet above the other.

Instead of returning to Sonemarg from Vishan Sar, continue beyond the lakes and over the Vishan Sar Pass (altitude, 13,749 feet) into the Gad Sar Valley, passing the lake, Gad Sar, an exquisitely set gem, and proceeding down to a campsite near the nallah from Mashid Gali, by which the route to Tilel diverges. The

**NICHINAI AND
VISHAN SAR**
Sonemarg
to
Vishan Sar
1½ Stages
(Map : 43 N-3)

**GAD SAR AND
GANGABAL LAKES**
Vishan Sar
to
Gangabal
2 Stages
(Maps : 43 N-3, 43
J-15).

next day's march to Gangabal crosses a snowbridge, leaves Gad Sar Nar by a steep climb to the left, and proceeds after a partial circuit of a lofty spur, through the Sat Sar and Satsaran Valleys. A perfect nightmare of boulders is encountered, the trail seeming to lead to the end of the world. How the ponies get through without breaking their legs is a mystery. The miles on this march are very long ones! After the last steep climb over snow, the top of the Zajibal Gali (altitude, 13,400 feet) is attained, and, mists permitting, a wonderful view of Haramukh and the lakes, Gangabal and Nund Kol, is to be had.

(N.B.—Prospective travellers should be warned that there seems to be a hoodoo over the Gangabal - Gad Sar area. We have been snowed in at Gad Sar, held up by days of rain at Gangabal, and have lost a packpony down the *khad* on the Wangat trail. Friends have had similarly dire experiences.)

The Nichinai—Gad Sar—Gangabal area is uninhabited except for *gujars* and shepherds. No supplies are obtainable but milk, and that at times only with the greatest difficulty.

The descent from the Gangabal area is usually by Trunkhal and the very steep, and in wet weather exceedingly slippery, Wangat Trail to Nara Nag, where there is a very good camp site near an interesting group of ancient temple ruins. From Nara Nag the route continues through the village of Wangat and re-enters the Sind Valley below Kangan.

**TRUNKHAL AND
NARA NAG**
(The Wangat Trail)
(Map - 43 J-15).

The route by Mahalish and Chhatargul into the Sind Valley, and the one by the Erin Nallah emerging at Bandapur are alternatives for descending into the Valley from the Gangabal Lakes.

**CHHATARGUL ERIN
NALLAH**
(Map 43 J-15.)

Should one by chance penetrate to Gad Sar from the Tilel side while both the Vishan Sar Pass and the route to the Gangabal Lakes are still blocked by snow, he may arrive at Trunkhal by proceeding down the Satsaran Nallah (instead of climbing the Gangabal path to his right), crossing a foot-bridge in the Mungshungan Nallah, and climbing steeply to Trunkhal. If the "going" from Gad Sar through

**DESCENT FROM GAD
SAR AND SATSARAN
OMITTING GANGA-
BAL LAKES**
(Map 43 J-15.)

Satsaran has been slow and difficult because of snow, camp may be pitched in the valley beside the stream and the stiff ascent to Trunkhal tackled the next morning. Tiffin may then be eaten at Trunkhal, and Nara Nag reached by tea time with good weather. This is truly an "up-hill-and-down-dale" route, over which no pony should be expected to travel, yet our Nunar ponies achieved it with amazing agility. It would be dangerous in rainy weather.

From Sonemarg a favourite jaunt is over the Zoji La and back. The romance of this centuries-old trade route into Central Asia appeals to everyone,—and the lover of flowers, as well as the one who revels in magnificent scenery, experiences no disappointment in traversing it. Baltal may easily be reached in three or four hours from Sonemarg. If tents are not taken along, two nights may be spent in the Baltal bungalow (two rooms) and the intervening day devoted to the Pass. The Zoji La (highest point, 11,578 feet) is a very easy trail with good surface and a pony may be ridden the entire distance. More or less snow will be encountered. Be sure

**ZOJI LA—MITSARHAI
GLACIER**
Sonemarg over
the Zoji La
and return
3 days or more
(Map 43 N-7.)

to proceed beyond the Divide to the beautiful meadow at Gumbur, (where "New Telegraph rest hut" is marked on the map).

The Mitsahoi Glacier (not named on the large-scale map, 43 N-7) is only a short distance beyond Gumbur. A night might be spent in the bungalow at Mitsahoi (or Machhoi) and the return to Sonemarg accomplished the next day. Or, if tents are taken along, camp may be pitched at Gumbur and the surrounding region explored at will.

The trek to Dras and Kargil includes the Zoji La. Large-scale maps of the area beyond the Zoji La have not yet been published. Degree sheets (one inch to four miles) are available. The stages are Baltal, Matayan, Dras, Shimsha Kharbu, Kargil. As the distance between Dras and Shimsha Kharbu is twenty-two miles it may be considered desirable to divide the five stages into six, stopping at Baltal, Mitsahoi, Pandras, Chakial, Shimsha Kharbu, and Kargil. On the return the stops might be at Shimsha Kharbu, Chakial, Pandras, Gumbur, Saribal, and then on below Sonemarg to Gangan-giyer or Kulan. There are bungalows at the regular

DRAS KARGIL

Sonemarg
to

Kargil
5 stages

(Maps: $\frac{1}{4}$ inch 43 N,
52 B.)

stages. Tents may be pitched on an open maidan at Pandras, in willow plantations at Chakial and Shimsha Kharbu, and in a sparsely shaded garden at Kargil.

Beyond the Zoji La, because of the treelessness and increasing aridity, the aspect of the country changes absolutely. The massive grandeur and the desolate wildness are impressive, but the most fascinating thing about this region is the marvellous coloring in the mountains,—slate gray, green, violet, orange, yellow, rose, maroon,—and a general golden effect over all. The phrase “abomination of desolation” is likely to recur continually to one’s mind on the last stage, as the trail pursues its way through tumbled masses of granite sufficient in quantity to provide a fabulous fortune for a tombstone merchant!

Between Pandras and Kargil the marches are exceedingly hot. One should rise at four-thirty, breakfast by starlight, and be on the road by six or six-thirty. The only “oases” are the walled-in willow plantations, where lunch and a mid-day nap may be enjoyed in comfort.

Chickens, eggs, and milk may be obtained daily on this route. Fresh mutton can be bought in the Kargil bazar. Grass must be bought for the horses at the last two stages.

Instead of retracing from Kargil one may proceed by Suru, (which is three marches from Kargil), into the **SURU WARDWAN** Maps: $\frac{1}{4}$ inch—Kargil, 52 B., Suru 43 N; 1 inch, Wardwan, 43 0-9 and 13). Wardwan Valley, and thence by one of several passes either to the Lidar, or to the Bring, at the upper end of the main Valley, working out the route with the aid of local advice as to conditions.

In spite of the fact that people nowadays prefer to motor all the way to Pahlgam, the stretch from Aishmuqam to Pahlgam is still a delightful morning walk. From Pahlgam, one-day trips may be made up the West Lidar to Arau and return; up the East Lidar to Tanin and return; up the hill to Zambharub, between the East and West branches of the river; or by Baisarn to the lovely mountain lake, Tuliyan; or again by Baisarn to another lofty lake, Sarus.

The trail from Pahlgam to the sacred cave of **AMARNATH CAVE** Pahlgam to Amarnath and back 5 or 6 days (Maps: 43 N-8 and 43 N-12.) Amarnath is a rough one, with several stiff climbs and many streams which must be forded, unless the journey is made near the date of the great annual pilgrimage. At that time the bridges are likely to be

in repair. Starting up the East Lidar, a mile or so beyond Tanin the "Pisuh" is encountered. Here the trail climbs a steep mountainside by a series of short zigzags, rising suddenly from a little over 9,000 to about 11,000 feet. Camp the first night at Zaijpal, opposite the footpath to Sona Sar, and use the next morning for a side trip to that beautiful glacier-fed lake, while camp is moving on to Vaojan, over-looking Shish Nag. Vaojan is a very short half-stage (only about an hour and a half) from Zaijpal, but the march includes another stiff climb even rougher than the Pisuh. On the third day soon after leaving Vaojan, the divide between the Lidar and Sind basins is crossed, and Panjitarni on the Sind river is reached after many fords. (If the trip to Sona Sar is omitted, Panjitarni may easily be reached in a day from Zaijpal.) Camp will remain at Panjitarni the following day while one proceeds on foot to the Cave.

The return from Panjitarni by Astanmarg leads down a breathless drop from the pass, Saskat Gulu, 13,860 feet, then along one of the loveliest vales imaginable back to Tanin. Ponies should be sent around to Tanin *via* Shish Nag.

No supplies whatever are to be had in this area. Firewood should be taken along from Pahlgam.

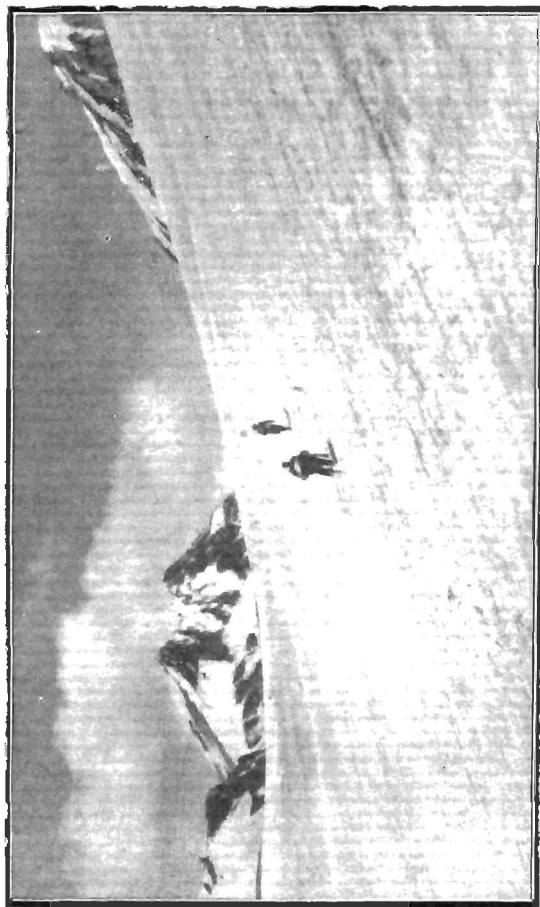
Though the route from Baltal to Amarnath Cave—not a pony trail—is recognized as extremely difficult after the snowbeds break up in June, pedestrians have been known to traverse it in mid-July and early August of various years.

BALTAL TO AMARNATH CAVE
(Maps: 43 N-7, 43 N-8
and 43 N-12.)

For Kolahoi Glacier the trail up the West branch of the Lidar is taken.

KOLAHOI GLACIER
Pahlgam to Kolahoi
and return,
5 to 7 days
(Map : 43 N-8).

Camp may be pitched on successive days at Arau, Lidarwat, and Kolahoi. These are very short marches but the region is so lovely it is permissible to indulge the tendency to loaf along the way. Arau is an especially attractive spot to camp, though Lidarwat may easily be reached in a day from Pahlgam. From Lidarwat proceed to the last possible spot where a camp may be pitched, within sight of the nose of the Glacier, near the foot of the steep ascent for Nilanag, and Saribal in the Sind Valley. The better part of a day may be spent rambling up to and about on the Glacier. A second morning may be spent climbing to Dudh Nag (a *gujar* from the camp near the Glacier will willingly accompany as guide), while camp is breaking and moving back to Lidarwat.



Photograph by Barbara Earl.
Approaching Astanmarg from Panjitarni

Chickens, eggs and milk are obtainable at Arau. Beyond that point milk only can be secured.

Three recognized routes lead over the mountains

**ROUTES BETWEEN
LIDAR AND SIND**
(Maps : 43 N-8 ; 43
N-7 for Saribal and
Basmai Gali ; 43 N-4
for Lidarwat and
Yamhar Pass)

which separate the West Lidar area and the Sind Valley, Two of them are footpaths, the third is a pony trail. All of them are difficult, and none should be attempted earlier than the month of July.

(a) The trail over from Kolahoi to Nilanag (height of pass, 14,422 feet) and down to Saribal, a village about half-way between Sonemarg and Baltal, is for exceptionally good walkers only. Neither pack nor riding ponies can be taken across. Strong coolies must be secured and only the most necessary kit carried, tents and all heavy luggage with the ponies being sent around by the Yamhar.

(b) The footpath to Basmai Gali (13,885 feet) diverges about half-way between Lidarwat and Kolahoi Glacier, and emerges at the Sind three miles above Rezan. It also is very hard going (really a double march) but most attractive. The coolies should be lightly loaded. Coolies from the Sind Valley are far preferable to Pahlgam coolies, as they are likely to be

more familiar with the route. If crossing from the Sind side, camp should be pitched about two miles up the *nallah* from the Sind, at the tree line (an easy day's march from Sonemarg), and the pass taken the next day.

(c) The Yamhar Pass (13,448 feet) is a pony route, but impassable in wet weather. Even in July steps may have to be cut for the ponies in the snow and ice, and the packs taken off and carried over the difficult spots, so it is advantageous to have a few extra coolies accompany the party to the Sind. The approach to the Yamhar is from Lidarwat, and the route joins the Sind at Kulan.

If one journeys to Khanabal (Islamabad) in a house boat, a few days may be pleasantly spent in wandering to Achhibal, up the Bring Valley to Kongamnag, then by Naubug to Matehund, retracing to Naubug and crossing the ridge by Halkan Gali into the Valley of the Arapat, and again crossing to the Lidar, emerging at Aishmuqam and visiting Pahlgam, if desired. This area is better in May or early June than later in the season, when extreme heat is likely to be encountered. Tents should be carried. Chickens, eggs and milk can be secured daily.

The route for Wardwan by Hatniuk Gali continues up the Naubug Valley beyond Matehund.

**THE BRING AND
ARAPAT VALLEYS**

(Map :

$\frac{1}{2}$ inch- 43 0/n.w.

or

1 inch- 43 0-6)

For making a tour of the Lolab a houseboat may be taken to Sopor and ponies secured there, or the entire trip may be done by car. With a car of course one must stick to the main road, but with ponies, by the aid of a map any one of several routes may be selected. The forest paths in these valleys and across the ridges are delightful. If the main road is followed, camp may be pitched the first night in an apple orchard at Tsogul (where the notes of Tickell's thrush at four in the morning will announce the coming of the dawn), the second night in a pine forest near Khumbrial, and the third night at Afan, a beautiful site among walnut and horse-chestnut trees, with a spring of delicious water. Afan is at the very head of the valley, and may be reached by car. If no tents are carried permission might be secured to use the forest bungalow near Khurhom, a short distance from Afan. In that case a day should certainly be devoted to climbing by the forest path (the wild flowers in early May are indescribably lovely) to the top of the ridge, from which a view into the

THE POHRU VALLEY AND THE LOLAB
(Maps : 34 J-6 and 43 J-7)

NAGMARG
(Map : 43 J-11)

Lolab may be had, and then on up to Nagmarg for a wide outlook over the Wular Lake and the Vale of Kashmir to

the glorious Pir Panjal. If the party has proceeded from Sopor in leisurely manner with ponies it is feasible to have camp accompany to Nagmarg, spending a few days there and then descending at the rate of a thousand feet to the mile from the snows, the gentian and viburnum, through tulips and scented violets, to the spirea, daphne and flaming bushes of pink roses at Alsu (or Olus) on the Wular.

From the valley near Afan a route over to Gorai on the Gilgit Road, *via* (Maps : J-10) Pathardar Gali and Gosai Gali looks interesting, but this is not open in early May, when the Lolab tour can be comfortably made.

The usual starting point for Gurais is Bandapur, which may be reached by houseboat or motor car or lorry. **THE GILGIT ROAD**
Bandapur to Gurais
3 Stages
(Map :
43 J-11, 43 J-10,
43 J-14 ; 43 J-13 for
Kamri Pass)

If preferred, however, ponies may be loaded at Srinagar, Nasim Bagh or Gandarbal, as convenient. An attractive route is by Woyil through Mangom and along the irrigation canal much of the way to Manasbal. The route soon after skirts the marshy edges of the Wular Lake, and from Sudarkut keeps fairly high, following the

contour of the hills, and allows glorious views of the Pir Panjal and lovely outlooks over the lake. Camps might be pitched at Manasbal and Bandapur, or near Gund-i-Sudarkut or Ajas, and then beyond Bandapur, near the S. and T. bungalow at the bridge to be crossed for the Tragbal ascent.

Beware of the vicinity of the Wular Lake in late summer or early autumn. There is no defence whatever against the clouds of mosquitoes which attack most viciously, and you will be compelled to retreat to the shelter of a net even to read or eat in comfort.

The climb to Tragbal should be begun as early in the day as possible, as the trail zigzags back and forth on a hot exposed mountainside. The next days' climb over the Rajdiangan should be undertaken by five o'clock for a view of Nanga Parbat. Three to three and a half hours will take one to the top of the Pass. On the descent to Koragbal, the second stage from Bandapur, the ruins of the old bungalow at Gorai will be passed, thirteen miles from Tragbal. The new bungalow at Koragbal is two miles beyond. It is a short march of only eight miles from Koragbal to the grove near Badwan, one of the most charming camp sites in the world! Should the party plan to proceed to

Kamri before returning to Bandapur the main camp might remain at Badwan and only bedding, cooking utensils and food be taken up to the Kamri bungalow. Two nights might be spent there, and the day devoted to the Kamri Pass, (altitude, 13,368 feet) for a view of Nanga Parbat. The Kamri bungalow is eighteen miles from camp at Badwan, thirteen from the bungalow at Gurais.

(The name 'Gurais' does not appear on the 1-inch to the mile map, but your men will tell you "it's all Gurais hereabouts.")

The route to Tilel is identical with the Kamri route for four miles beyond the Gurais bungalow, then it crosses the river at the S. and T. godown and retraces on the opposite bank to Chorwan, whence it ascends the valley, rising steadily until it drops to the right, crosses the stream, and climbs steeply through pines. When it comes out into the open again the top of the pass, the Achhu Chhish Gali, (altitude 11,455 feet) may be seen high on the left. The ascent can be finished by noon or soon after, and as one lunches he may enjoy a wide outlook over the world, snowy peaks and rocky ridges outlined against the sky. The road

TILEL
Gurais to Gad Sar
4 Stages
(Maps : 43 J-14,
43 N-2, 43 N-3)

drops steeply away from the pass, later rejoins the Kishanganga, and continues through a most picturesque region to Kashpat, where there is an attractive camp-site, with springs. Midges here drove us nearly frantic at dusk, and we secured relief only by means of a "smudge," heaping freshly plucked pennyroyal on live coals and fanning the smoke into the tents.

(If the starting point for Tilel is Badwan instead of Gurais the first day's march might be made to Chorwan, and the second to Kashpat. Or if the Kamri trip is included, camp might move from Badwan to Chorwan on the day the party is returning from the Kamri bungalow, and the start be made from Chorwan the next morning.)

The second day from Gurais one passes through the large villages of Purana Tilel and Badogam. Visitors, especially if there are children in the party, are a great curiosity and the entire populace crowds out to get a glimpse of the strangers. The trail turns to the right at Badogam, and after a vicious perpendicular drop crosses the river by a shaky bridge and climbs once more to Waziri Thal. Holes in the bridge were quickly filled when we arrived, pack ponies unloaded and riding ponies unsaddled, before being carefully led over,

one by one. An alternative route instead of proceeding to Badogam is to cross the bridge at Jurnial, about two miles beyond Tilel, and climb to the ridge, following it along the top. This joins the Badogam-Waziri Thal route at the pass above Waziri Thal.

From the pass above Waziri Thal, reached after one to one and a half hours of steady climbing on the morning of the third day, the long gradual ascent to the Kamri Pass is plainly visible beyond lower intervening ridges, with the snowy dip of the pass itself, while through its *pardah* of cloud, "Nanga Pahar" allows tantalizing glimpses. The path follows along the ridge, soon dropping below the top by a steep long shaly descent ending in a bad drop into a deep gorge, with two swift streams to ford. (It seemed not inappropriate at this point that one of our ponymen suggested we should all stop and say a prayer for the safety of the party as it proceeded.) The route continues (on snowbeds entirely if early in the season) up a wicked-looking *nallah* past a lofty waterfall to the spot known as Kunpatthar (not marked on the map) where camp may be pitched.

The fourth day the trail continues steadily climbing over the snowbeds through the gorge.



Photograph by Barbara Earl.
Badwan.

Just when you feel the top must inevitably be near, you suddenly notice at your right a steep path leading up the side of the mountain, and high against the sky you discern the summit of the pass, Mashid Gali, 13,680 feet in altitude. A dizzy, rough, zigzagging ascent leads laboriously up, and from the top a rough track follows a *nallah* down to the camp site in the Gad Sar Valley. If early in the season much of the descent will be on snow.

The usual supplies, chickens, eggs and milk, can be obtained at the villages near which camp is pitched the first two nights. There will probably be *gujars* at Kunpatthar and shepherds at Gad Sar, so milk and mutton can be secured.

From Gad Sar one may continue by Vishan Sar to Sonemarg, or by Gangabal Lakes to Wangat and Gandarbal.

The list of suggested routes is by no means exhaustive, but by the time the **PIR PANJAL AND OTHER ROUTES** trekker has successfully essayed a number of these, he will wish to plan his own routes.

The Pir Panjal side of the Valley, though not so often utilized for trips, probably affords some delightful trekking possibilities which could be worked out with the aid of the maps.

APPENDIX.

WATERPROOFING A TENT

Formula,—(Amounts to be increased according to size of tent)

Dissolve 1 oz. Sunlight soap
in 4 gallons water.

Bring to boil, then allow liquid to cool and immerse fabric for twenty-four hours. Remove without wringing. Hang up and let drip until partially dry.

While still moist, immerse again in a second solution made by dissolving 1 lb. alum

in 3 gallons water,
and 1 lb. sugar of lead
in 3 gallons water,

stirring each mixture vigorously and combining the two. Soak the fabric in this for three or four hours, and hang it to dry.

A FEW USEFUL RECIPES

Filled Cookies,—(Make up this kind before starting on the trek).

Cream 1 cup sugar
 with $\frac{1}{2}$ cup butter.
 Add 1 egg,
 $\frac{1}{4}$ cup milk,
 $3\frac{1}{2}$ cups flour sifted with
 2 teaspoons cream tartar and
 1 teaspoon soda.
 Add 1 teaspoon vanilla.

If necessary add flour to roll thin. Cut out with round cutter, put cookies in pan, and in centre of each place 1 teaspoon filling, not allowing it to come to edge. Put another cookie on top of each, and bake in rather quick oven.

Filling for Filled Cookies,—

Stir together and cook until thick

$\frac{1}{2}$ cup sugar,
 1 teaspoon flour,
 $\frac{1}{2}$ cup hot water,
 $1\frac{1}{2}$ cups chopped figs, dates or raisins.

Soft Molasses Cookies.—(These too are excellent made beforehand to take along.)

Cream $\frac{3}{4}$ cup butter with
1 cup sugar.

Add 1 egg,
1 cup molasses (or treacle),
 $\frac{3}{4}$ cup hot water,
4 cups flour sifted with
1 teaspoon soda,
1 teaspoon salt,
1 teaspoon ground cinnamon (or
mixed spice),
 $\frac{1}{4}$ teaspoon ground ginger.

Add flour as necessary and roll rather thick, cut out and bake.

The molasses may be made by dissolving "gur" in hot water and boiling down to desired consistency.

Brownies.—(These can be quickly stirred up and baked after camp is pitched.)

Cream $\frac{1}{2}$ cup butter with
1 cup sugar,

Add 2 eggs,
1 cup flour,
 $\frac{1}{2}$ cup cocoa powder
1 cup walnut meats.

Pat batter out flat in shallow buttered pan (the lid of a cream cracker tin will do), bake 20 to 30 minutes, and while still warm cut in squares or oblongs.

Scones.—(May be baked in the evening for the next day's tiffin.)

Sift 2 cups flour with
 2 heaping teaspoons baking powder
 $\frac{1}{2}$ teaspoon salt
 1 teaspoon sugar
 Add 2 tablespoons butter or cocogem
 1 egg (this may be omitted)
 sufficient milk to mix.

These may be rolled out and cut in the usual way, or dropped from a spoon.

More sugar may be added, and chopped raisins, dates or nuts if desired.

Bread.—(Baking powder)

The above recipe for Scones may be used, baked in a loaf instead of separating into scones.

Bread.—(Yeast)

If a supply of dry yeast cakes or a bottle of liquid yeast is carried along on trek, bread may be mixed the afternoon before a "halt" and baked successfully the next day, provided there is plenty of wood.

To make four small loaves, stir together at noon (or sometime before three or four o'clock)

$1\frac{1}{2}$ cups liquid yeast (or 1 yeast cake
 in $1\frac{1}{2}$ cups lukewarm water)
 1 tablespoon sugar
 2 cups flour.

Cover and let stand until evening. Then add

1 cup lukewarm water
1 tablespoon melted cocogem or ghi
1 tablespoon salt
4 cups flour (or sufficient to mix stiff).

Let rise until very light (over night) then put into pans and let rise to double its bulk before baking.

Liquid Yeast,—

One yeast cake may be made to do duty for several months if a supply of liquid yeast is started from it. Soak the yeastcake in $\frac{1}{2}$ cup lukewarm water, add 1 small potato boiled and mashed, together with 1 cup of the water in which the potato was boiled, 2 heaping teaspoons flour, and 2 heaping teaspoons sugar. Pour this into a bottle and keep corked. After two days, when it has "worked" well (bubbles will be seen rising in the liquid) add again 1 small potato mashed, with a cup of potato water, 1 teaspoon sugar and 1 teaspoon flour. After another day the yeast will be ready to use.

Each time yeast is taken out for a baking, from $\frac{1}{2}$ to a cup of liquid will be left in the bottle. Maintain the yeast supply by adding as often as required to the residue in the bottle the same formula, 1 small potato mashed, 1 cup potato water, 1 teaspoon flour, 1 teaspoon sugar.

If no dry yeast cakes are to be had, a "start" of liquid yeast may possibly be begged from a neighbouring camp.

Cornbread—

Mix 2 cups yellow (American) cornmeal

1 cup white flour

3 teaspoons baking powder

1 reaspoon salt

1 teaspoon sugar

Add 2 beaten eggs

1½ cups milk

2 heaping tablespoons cocogem melted.

Beat well and bake in shallow pan.

Pancakes—

Stir into 1 cup thick sour milk

½ teaspoon soda dissolved in cold water.

Beat in 1 egg.

Add 1 cup flour

½ teaspoon salt

1 teaspoon sugar.

Beat well before frying, adding cold water if more liquid is needed. Baking powder and sweet milk may be substituted for soda and sour milk.

Coffee—

Mix ½ cup coffee with 1 egg. Also break shell of egg into bits and mix with it, using a little cold water to make paste.

Add 3 cups boiling water.

Boil 3 minutes. Pour in a little cold water to settle. Serve.

Cocoa—

For each cup use

1 level teaspoon cocoa

2 level teaspoons sugar

$\frac{1}{2}$ cup hot water

Mix cocoa and sugar with sufficient water to make paste, stir into hot water, boil 4 minutes, add as much hot milk as water used, and serve.

A BRIEF LIST OF BIRDS.

Acquaintance with at least a few birds is inevitable. A brief list is given of the birds which can scarcely escape one's notice. Both Whistler's and Dewar's books have been consulted for verification of details of size and coloring.

In the Valley—

The *housecrow*, the *jackdaw* (smaller than the crow, and with less contrast between the grey collar and the rest of the plumage), the *roller*, and the *king-crow* or black drongo are such familiar birds everyone can recognize them at sight.

It is the *white-cheeked bulbul* (bright yellow patch under the tail) which helps itself with such assurance from trays of raisins in the Srinagar shops, and perches in the verandas of the houseboats moving along the Jhelum.

Tickell's ouzel is the dull-plumaged thrush whose cheery notes (almost identical with those of the American robin) are heard mornings and evenings especially, in chenar groves, apple orchards and gardens up and down the Valley.

The *golden oriole* (slightly larger than a *bulbul*) is often seen flying among the willows as one travels by *shikara* or houseboat. Its rich yellow and black plumage and its clear sweet whistle make it easy to identify.

The *shrike* (larger than a *bulbul* and of heavier build) with plumage of grey, rufous and black, a black band through the eye and a hooked beak, perches in a conspicuous spot on fence, bush or low tree, ready to pounce down at any moment upon its insect prey.

The *hoopoe* with its fawn-colored, white and black plumage and its crown-like crest, is probably already familiar to most Kashmir visitors. It is amusing to watch the birds feeding (on the ground, as is their custom) after the young are old enough to leave the nest. The baby follows the parent bird closely as it probes into the ground for food, and the poor parent, thin and worn with family cares, is kept frantically busy stuffing its sleek plump infant, already larger than the father.

Such an exquisite creature as the *paradise flycatcher* might fittingly be much rarer than it is. Its long white tail streaming along like a ribbon as the bird moves in undulating flight

among the hedgerows, or hanging far below the branch as the bird perches in a tree makes it impossible to mistake the identity of the older male. The young males and the females (in size and shape like bulbuls, with black crested heads) lack the long tail feathers, and are chestnut where the older males are white. In the intermediate stage the males still have chestnut plumage, and the long tail feathers also are chestnut.

Along the Waterways —

Probably the most loved of all the birds frequenting the waterways is the little jewel known as the '*common*' *kingfisher*. With its bright coloring of turquoise, topaz, ebony and garnet, and its friendly habits, it is a source of pleasure to child and adult alike as it poises over the water, dives after its prey, and perches on the prow of the houseboat to consume its silvery morsel of food. A pair of these birds made themselves almost a nuisance one season by insisting upon depositing their catch several times a day upon the washstand in the bathroom of our tent.

The *piebald kingfisher*, a larger bird of conspicuous black and white plumage, has similar habits of poising and diving, but is likely to be more timid about approaching the haunts of men.

The *pheasant-tailed jacana* (water pheasant or lotus-bird) frequents patches of waterweeds on the surface of the lakes in the main Valley.

At rest, with its long tail curved, in outline it resembles a sauceboat. Its call is like the mewing of a cat. In flight it becomes a gorgeous creature clad in white satin and black velvet.

The voice of the *reed-warbler* among the rushes discloses the presence of a bird shy about showing itself; the *swallow* darts swiftly here and there over the surface of the water; the *whiskered tern*, a pale grey bird, flies back and forth above the water, dropping to the surface for food.

The *dabchick*, a blackish-brown bird very commonly seen swimming about the reedy margins of the waterways, disappears under water when startled and comes up again at a greater distance from interested spectators.

Here and There—

The *meadow bunting* is a friendly visitor at Pahlgam, feeding on the ground about camp and hopping to the very door of the tent to pick up scattered crumbs. The children especially enjoyed watching it feast upon bits of a birthday cake. It is a brown bird slightly larger than a sparrow, with black bands on its head and white showing in its tail as it flies. It is frequently seen also on the climb from Bandapur to Tragbal, and in the valley between Gorai and Badwan.

The *pied bush chat* is very common on the sunny lower slopes of the Tragbal climb,—a plump little black bird with white wing patches, white at the base of the tail, and lower abdomen white.

It has a sweet song as it flits from bush to bush.

The *white-capped redstart*, a trim, perky black bird with a white patch on the top of its head and a red tail, frequents the snow streams in the higher valleys. It will be seen on boulders at the water's edge in Glacier Valley and along the Sind at Sonemarg, on the approach to Saskat Gulu from Panjitarni, and among the snowbeds between Gorai and the Rajdiangan (in May).

The *skylark*, singing as it soars and soaring as it sings, abounds among the rice-fields just outside Nasim Bagh along the Gandarbal Road, or between Nasim Bagh and Batpur on the Shalamar Road. Its song may be heard while the bird is an almost invisible speck in the sky,—then the bird descends still singing until within a short distance from the ground, when the song suddenly ceases and the bird drops quietly to settle in a field. The skylark sings above the snows in the Amarnath and Rajdiangan areas, and when snow was falling on our camp at Gad Sar a lark was soaring and singing in the midst of the falling snow-flakes.

The clear song of the *Himalayan whistling-thrush* is one of the most familiar sounds on sunny mornings at Sonemarg. The bird, slightly larger than a *myna*, blue-black with a yellow bill, whistling as it flies, will be seen also along the Burzil Nallah between Gurais and Kamri.

The *jungle crow*, larger than the house crow and glossy black all over, is common at the higher

camping grounds, such as Sonemarg and Tragbal.

The *red-billed chough* is one of the most common birds at Sonemarg. At first glance it might be mistaken for a crow, but it is readily identified by the orange-red of its bill. Its call is reminiscent of days on the cliffs of England.

From Dras on to Kargil, family parties of *maggies* seem to enjoy paying visits to camp, perching about in the trees of the gardens where the tents are pitched.

The familiar call of the *cuckoo* is heard in the main Valley, in the Lolab, at Pahlgam and Sonemarg. This is a bird more often heard than seen, but it was so common in the Bring Valley in early June that it was frequently seen flitting quietly from tree to tree, especially about camp in the evening.

In camp late in May near Gund-i-Sudarkut on the shores of the Wular we heard for the only time in Kashmir a bird which might have been the *nightingale*. We were awakened about midnight by a song which we first ascribed to *Tickell's ouzel*, thinking the bird had been deluded by the rising of the full moon into believing dawn was approaching. As we listened we found the notes were not those of the ouzel but more varied. The bird continued to sing until about three in the morning. (Neither Dewar nor Whistler mentions the *nightingale*, and we have not consulted any other authority to learn whether that bird ever visits Kashmir.)

MAP REFERENCE INDEX.

The numbers refer to Survey of India Maps.

(Throughout the book names of places are spelled as on Survey of India maps with a few exceptions,—e.g., Razdhai-nangan has been simplified to Rajdiangan, and Baisar is spelled Baisarn to conform with common local usage.)

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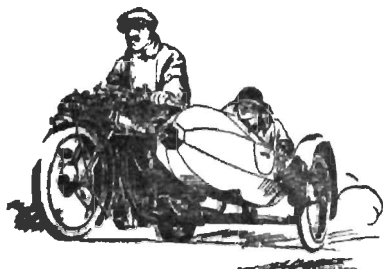
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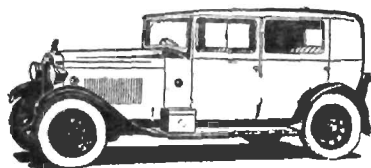
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